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TWENTY-SEVENTH ANNUAL PUBLICATION

Christ Church Cathedral Dublin

Blotter Calendar and Year Book

1956

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PUBLISHER'S NOTE

I am hopeful that the 1956 issue of our Blotter, Calendar and Year Book, for Christ Church Cathedral will be read and appreciated as our previous issues have been.

The aim and objects of this Book are manifold, but I should like to stress the most important ones.

FIRSTLY—It is a guide to the many activities of the Cathedral, and contains comments on questions of interest to its Congregation and Friends.

SECONDLY—It is a handy Shopping-Guide. The Advertisement Pages contain announcements of the most enterprising firms, with the scope of their individual activities set out more fully than is possible in a directory.

THIRDLY—It is owing to the generous support of so many enterprising advertisers, that we are able to present this very useful and interesting Year Book free of cost to The Very Rev. E. H. Lewis-Crosby, B.D., Dean of Christ Church.

FOURTHLY—All work in connection with the production of this Book is carried out in the Republic of Ireland, by IRISH NATIONALS.

CAPTAIN J. W. GORE,
Proprietor and Publisher.

All communications respecting Advertisements should be addressed to the Proprietor and Publisher.

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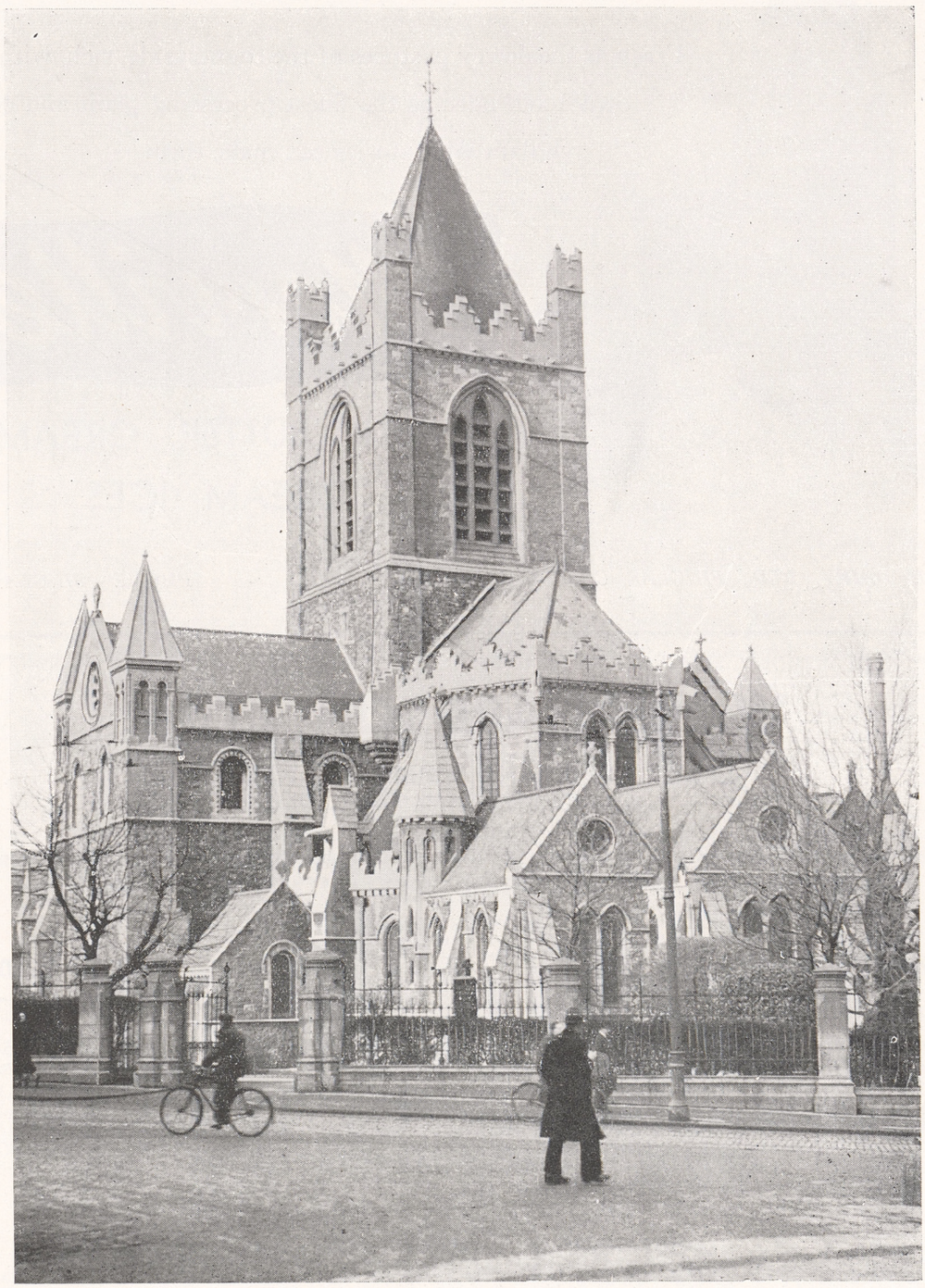

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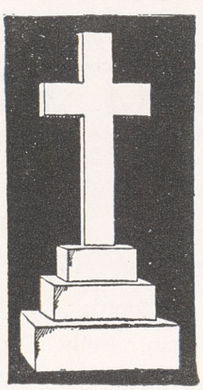

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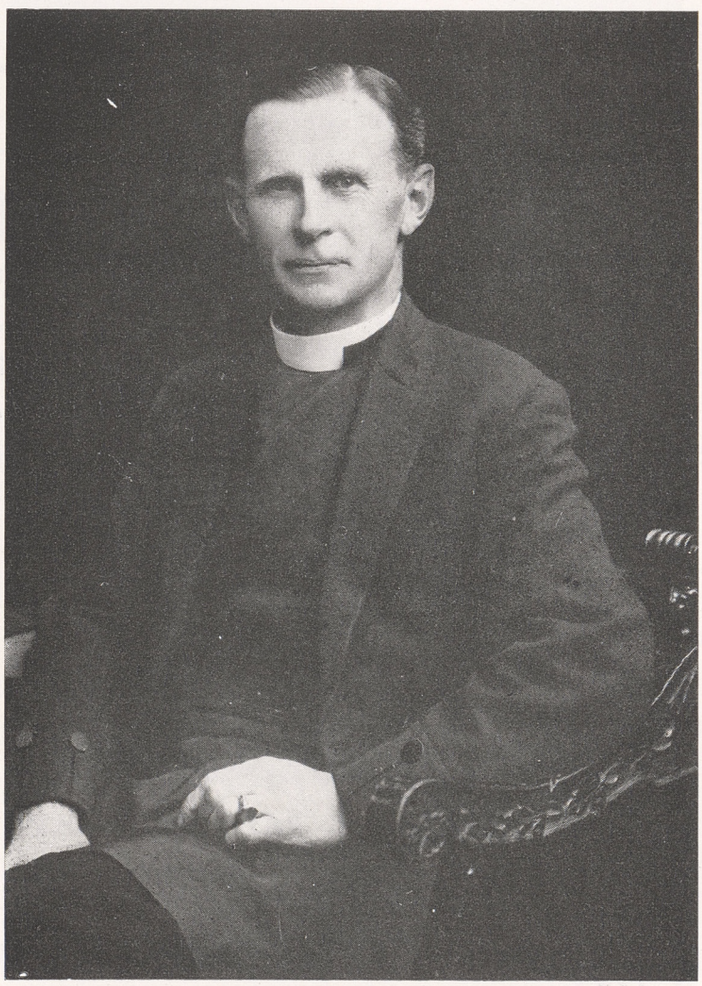

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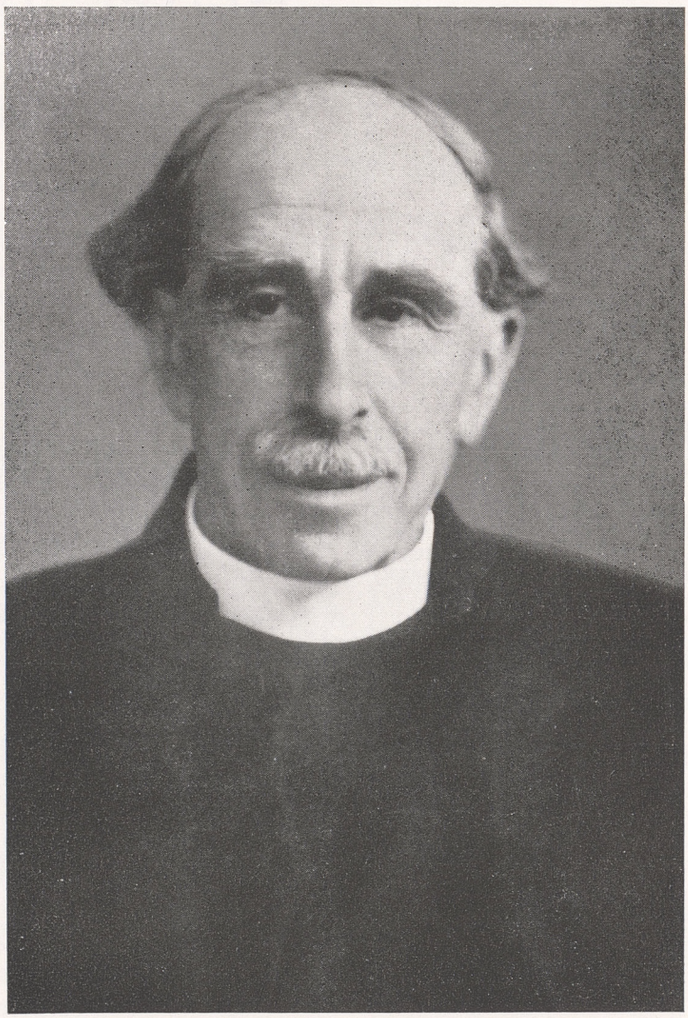

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THE DEAN'S MESSAGE

As another issue of The Cathedral Year Book goes forth I want it to contain my warm gratitude to all who have joined with me in upholding the work and worship of our dear old Cathedral. To my clerical colleagues, to the Cathedral organist and choir, to our Cathedral staff, to the members of Chapter and Board and Committee of the Friends, to our many subscribers who uphold us by their gifts and prayers, and above all to our Hon. Treasurer Mr. L. E. Dawson, who is indefatigable in managing our Finance and keeping constant watch on the fabric of the Cathedral, I convey my very warm thanks. All these helpers have been fellow helpers in our grand work of making our Cathedral the glory of the Church of Ireland, or as the old MS. described it a " golden altar in the midst of Hibernia ".

E. H. Lewis-Crosby, Dean

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SINS AGAINST LOVE

SERMON BY THE DEAN, QUINQUAGESIMA 1956

1 Corinthians XIII. 13 *But the greatest of these is love..*

THE heart of the Gospel of Jesus Christ is His call to men to love God and love one another. St. Paul in his wonderful description of love concludes by telling us that it is the greatest of all gifts.

Now what do we mean by love. It is not sentimental feeling or expression of it by outward gesture; nor is it personal affection. There are Greek words to describe such states of mind and spirit. On the other hand the Greek word "agape", which St. Paul uses, has a different meaning. What is its significance? It is an attitude of will—a habitual practice in life. It might be explained by the word "goodwill". St. Paul describes it as a determination of the will to hope for the best in man, to believe the best of man, to endure to the utmost for man, and to never cease being a lover of man—"love never faileth" or ceaseth.

The love which is thus described by St. Paul is the great characteristic of Christianity; it is that which distinguishes the Christian religion from all other religions. It was meant by Jesus Christ to provide an all-powerful means of showing the truth of His revelation. "By this shall all men know that you are my disciples, if ye have love one for another". You may remember the words of Nurse Cavell ere she gave her life for her country—"Love of country is not enough; I must have no hatred or bitterness in my heart".

I have little doubt that if love had been characteristic of the lives of Christians throughout the Christian era the world long ago would have embraced the Christian religion. The great barrier to the advance of Christianity to-day is the want of this love. This is true of Christians in Christendom and in other parts of the world. This lack of love takes many forms and permeates all phases of life. It is one of the greatest of sins. We are prone to think that the sins of the flesh—drunkenness, immorality, gluttony are the greatest sins. Our Lord did not think so. He said the publicans and the harlots got into the Kingdom of God before the self-righteous and unloving Pharisee. Yes, sins against love are the most dangerous of all sins—they are the most difficult of all sins for men to repent of—because they owe their origin to pride—and pride is the last thing a man will admit concerning himself.

These sins against love are well described in our Litany as "envy, hatred, malice and all uncharitableness". I have therefore chosen that description of sins against love as the subject for our Lent addresses.

On Sunday afternoons our preachers will seek out these sins as they are found in our homes, in political circles, in industrial and commercial life, and in "daily contacts" of society and above all in religious quarters.

If sins against love are evil wherever they are found they are most deadly when they permeate religious life. Religion should be the source of moral and spiritual ideals. Its influence should permeate all life. It is the fountain-head whence should flow the waters of loving-kindness and goodwill that should renew the face of society. But alas this has not been so. The history of Christianity—except in its early years—has been a story of strife and bitterness. While Church history has its records of lives devoted to the service of their fellow men it tells also the terrible story of excommunications, of bitter controversies, of torture and the stake. Today in this land, where people pride themselves on their Christianity, there abound in all walks of life sins against love. Many cloak their hatreds under the plea of serving God thereby hating men out of their love for God. For these sins against love the leaders of religion have a terrible responsibility. If our priests and ministers, our clergymen and laymen cherish bitter feelings, utter uncharitable words, cherish dark suspicions against fellow Christians whose doctrines are not alike to theirs—what can we expect from the rank and file of our people? We should take heed to the words of Jesus Christ "a corrupt tree bringeth forth evil fruit". If the Church is corrupted by enmity much of its fruit in the world will be corrupt. The writer in the Book of the Revelation pictures the Church as a tree bearing leaves that are for the healing of the nations. Yes, if the Church puts forth leaves of love and goodwill, of forebearance and patience, if it manifests a love that never ceases to be love it will bring healing to men, communities and nations; but if it abounds in ill will and bitterness its leaves will be as poison to human society.

Let Christians, and especially our religious leaders, then awake to the fact that love is the greatest of all virtues and that sins against love are the most deadly and deadening of all sins.

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The Mothers' Union Chapel.

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The Ruins of the old Chapter House on the South side of the Cathedral.

The beautiful Romanesque doorway in the South Transept wall over the ruins.

The Archway over St. Michael's Hill, which connects the Cathedral with the Synod Hall.

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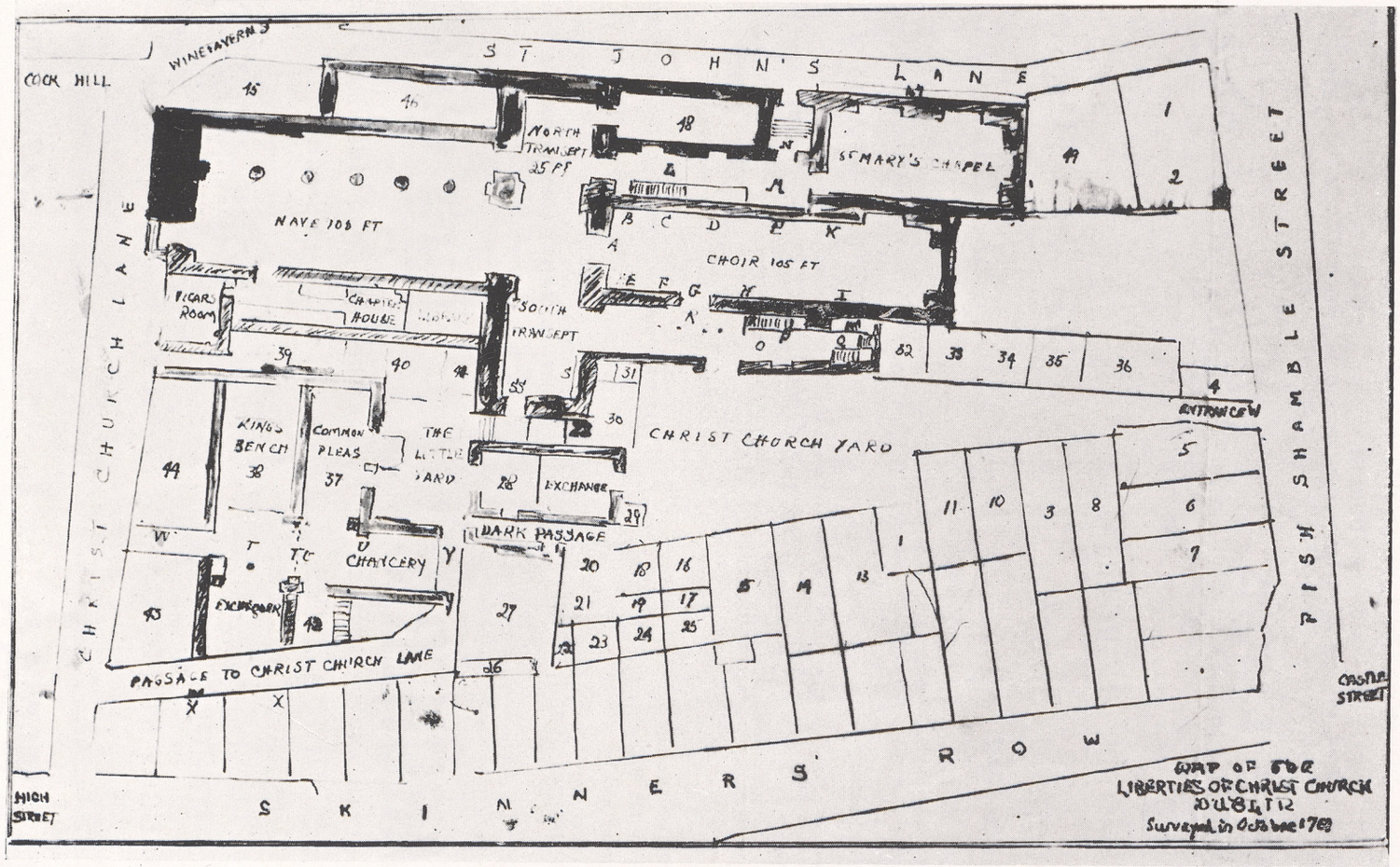

MAP OF THE LIBERTIES OF CHRIST CHURCH, DUBLIN. SURVEYED OCTOBER 1761.

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		ft.	ins.	ft.	ins.
1.	A house in Fishamble Street in the tenure of widow Anderson, by Captain Skeaf	24.	6.	30.	0.
2.	Mr. Wilcok's, Chandler, under Mr. White	24.	6.	30.	0.
3.	The Bull's Head in Fishamble Street, Phillip Stapleton, under Councellor Cooper	18.	0.	93.	0.
4.	Mr. Paten's house built over the gateway into Christ Church yard	18.	6.	22.	0.
5.	Mr. Conolly, under Lord Russborough	16.	0.	46.	6.
6.	Mr. Woods, under Mr. Wilkinson	15.	0.	46.	6.
7.	Mr. Kenedy, under Mr. Wilkinson	15.	0.	46.	6.
8.	Mr. Woodburne, under Mr. W. Stern Ney, under Dr. Brady	16.	6.	48.	0.
9.	Mr. Hacket, under Mr. Stern Ney, under Dr. Brady	16.	6.	48.	0.
10.	Mr. Davis, under Mr. Holt, under Dr. Brady	16.	0.	37.	0.
11.	Mr. Walsh, under Mr. Holt, under heirs of Erasmus Cope	16.	0.	37.	0.
12.	Mr. Davis, watchmaker, under Mr. Moland	16.	0.	21.	0.
13.	Mr. Murphy, under Mr. Moland	16.	0.	42.	0.
14.	Mr. Savage, under Mr. Moland	16.	0.	42.	0.
15.	Mr. Connor, under Mr. Moland	21.	0.	35.	0.
16.	Mr. M'Gowan, under Mr. Pultney, a new house	15.	0.	17.	6.
17.	Part of Coolfabius as a backside to the above house, not yet leased to M'Gowan	15.	0.	7.	6.
18.	Mr. M'Gowan, under Mr. Pultney, a new house	14.	0.	17.	6.
19.	Part of Coolfabius as a backside to the above house not yet leased to M'Gowan	20.	0.	7.	6.
20.	Mr. Copson, under Mr. Pultney, under Dr. Jebb	18.	0.	13.	0.
21.	A shed in Mr. Copson's hands, under Mr. Pultney	12.	0.	11.	0.
22.	Part of Coolfabius as a backside to Mr. Mullock's house in Skinner Row	8.	0.	11.	0.
23.	Part of Coolfabius as a backside to Mr. Lametre's house in Skinner Row	12.	0.	11.	0.
24.	Part of Coolfabius as a backside to Mr. Sillcock's house in Skinner Row	16.	0.	11.	0.
25.	Part of Coolfabius giving light to the back rooms of Mr. Connor in Christ Church yard, and the back rooms of Mr. Irwin's in Skinner Row	15.	0.	11.	0.
26.	The Precinct Wall serving as a backside to the houses of Mr. Wingfield and Mrs. Parsons in Skinner Row and giving light to their back rooms	4.	0.	22.	0.
27.	Shops and Tenements belonging to the Prebendary of St. John in the tenure of Mr. Morgan	36.	0.	32.	0.
28.	The Old Exchange in the tenure of Mr. Connor, under Mr. Pultney	25.	0.	50.	0.
	Over the Exchange is a house built fronting Christ Church yard, in the tenure of several, under the heirs of Erasmus Cope	25.	0.	50.	0.
	Also over the Exchange at the rear of Mrs. Cope's house is the Chancery Chamber fronting the Little Yard and extending over the Dark Passage	40.	0.	20.	0.
29.	A little shop in the tenure of the Widow Bates under Mr. Pultney, under Dr. Jebb	7.	9.	8.	6
30.	A house in the tenure of the heirs of Mr. Mathews, under the Prebendary of St. Michan	20.	6.	16.	0.
31.	The place where the Stocks is	9.	0.	10.	0.
32.	Mr. Cormack under Mr. Moland	18.	0.	18.	0.
33.	Mr. Brown, under Mr. Moland	16.	0.	18.	0.
34.	Mr. Crab, under Mr. Moland	16.	0.	18.	0.
35.	Mrs. Tallon, under Mr. Holt by mortgage	15.	6.	18.	0.
36.	Mr. Henry Jackson, under Mr. Holt	30.	6.	18.	0.
37.	Mr. M'Gowan's house underneath the Common Pleas, held under the Dean of Christ Church	40.	0.	24.	0.
38.	Mr. M'Gowan's Apartments under the King's Bench	30.	0.	24.	0.
39.	Vaults in M'Gowan's hands with a passage into Christ Church lane	11.	0.	24.	0.
40.	Mr Connor's house under Mr. Fennor	22.	0.	16.	0.
41.	A little yard where there is a water pipe fixed	8.	0.	14.	0.
42.	Three shops, one of them under the Four Court Steps, with apartments under the Court of Chancery, in the tenure of the Widow Ogle, under Mr. Throp	45.	0.	35.	0.
43.	Two houses in Christ Church lane in the tenure of Mr. Walldron, under Councellor Smith, under the Dean of Christ Church	37.	0.	24.	0
44.	Chambers belonging to the Courts of King's Bench and Exchequer and to the Court of Admiralty, under which are cellars belonging to Mr. Fleming in Christ Church lane	59.	0.	25.	0.
45.	Three houses with shops on Cock Hill held by several tenants under Caleb Smally	38.	0.	15.	0
46.	Ground formerly in shops, since taken into the Church	57.	0.	15.	0
47.	Shed Shops running the whole length of St. Mary's Chapel, held in six tenements under Ogle, Esq.	67.	6.	3.	0
48.	A yard joining the steps of St. Mary's Chapel	61.	0.	15.	0.
49.	Shops in John's Lane, with back tenements, held under the Widow Anderson, deriving under Captain Sheaf, deceased	30.	0.	40.	0.

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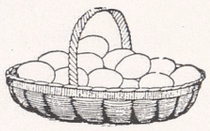

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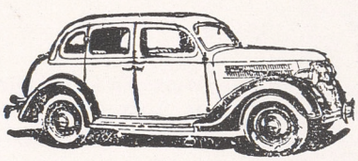

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THE ARCHITECTURE OF CHRIST CHURCH CATHEDRAL.

LECTURE BY H. G. LEASK, ESQ., LITT.D., M.R.I.A., PAST PRESIDENT R.S.A.I.

This account is based upon a talk given in the Cathedral on St. Stephen's Day, 1955. Since the talk was made from notes some amplification has been necessary, and—in a few respects—some revisions which further study of the subject suggested.

The subject is the architecture of the structure. Though ecclesiastical and other history must play some part, that part must be a minor one, not much more than the recital of the names and dates of those great clerics and notables who caused the building to rise and take shape and added to it or altered it. There is space here for no more.

The founders of the first church on the site were Dunan or Donat, the bishop, a shadowy figure, and the somewhat more distinct Sitric (Sigtryggr) "Silkbeard," the Norse king of Dublin, the third king to bear a name so popular among the Scandinavians. In the year 1038 the king gave the site upon the hill of Dublin—as well as princely gifts of gold, lands and cows—to the bishop. Then or soon thereafter the first church was built.

It must have been of some architectural importance but of its appearance, size or details we know nothing. It has vanished completely, even its precise site is uncertain but there is good reason to believe that it stood upon the ground now occupied by the XIIIth century nave of the present church. Most historical accounts state that the establishment was originally for secular canons. This is very improbable; nearly a century was to elapse before the Irish monasteries were to be induced, or compelled, to adopt the rules of the great regular orders in place of the eremitical form they had hitherto practised.

In the year 1162 Laurence O'Toole came from his abbacy of the monastery of Glendalough to Dublin to become the second archbishop of the see. He followed the example set earlier by the sainted Malachy of Armagh in inducing the Dublin clerics—monks or canons?—to adopt the Rule of St. Augustine as practised by the Congregation of Arrouaise, near Arras in Flanders. Ten years after his elevation—in 1172, when the invading Anglo-Normans had secured their grip upon Leinster and Dublin—the history of the structure as we know it began. In that year three of the leaders, the greatest of them, agreed with the archbishop to bear the cost of erecting the eastern section of the church. The record of this transaction in the Black Book is worth quoting in full. In translation it reads:—"then came Laurence, second archbishop and the Count Marshal (Richard de Clare, Earl of Striguil, whom we know as 'Strongbow') and Robert fitzStephen and Raymond (le Gros) who married the sister of the Count Marshal, and they made the choir of the metropolitan church with two *capellae* (transepts?) that is to say, of St. Edmund, King and Martyr, and of St. Mary who is called the White and of St. Lo." This is a very definite statement (far more so than are most of the kind) and it seems unquestionable that the *capellae* are the arms of the transept, north and south. That three saints and but two chapels should be mentioned is curious; we can only infer that there were three altars—two of them in the south arm of the transept. This has only one proper chapel, so one of the altars must have stood against the transept wall. There is evidence that this was dedicated to St. Mary Alba Landa (of Blanchlands?). But these are ecclesiological matters, let us return to the building.

The transepts (or transept, i.e. the whole cross-arm of the church) necessarily include the crossing space and the tower over it. What we see to-day of the original work is the south arm, almost as it was first built; the north arm, its upper parts rebuilt, and the two western arches of the choir. It seems certain—or, at least, highly probable— that the specifically limited building scheme of Laurence and the Count Marshal and his companions was but the first step towards the completion of a larger one. It is equally likely that the new work was begun while Donat's church of 1038 still stood, it is inconceivable that a cathedral church would be put out of commission, so to speak, while a new one was building. That the new work, definitely limited in extent, should be begun just to the east of the existing church seems very probable. But proof is lacking so there the matter must be left.

It is evident from the plan of the eastern part of the crypt that it was designed to carry a choir and aisles of exactly the same plan which we see to-day, restored: i.e. a short choir with a three-sided end and an aisle (ambulatory) carried round the east end behind the altar. The three-sided end, approaching so closely to the continental round apse, is very unusual. It does not survive in any English cathedral church. It is true that the original east end of Gloucester cathedral was of this shape but that part of the English structure was nearly a century older than the Dublin building. Even the apse—the half-round plan —never became popular in Britain and appeared but once in Ireland, and there only in a church of foreign plan (Mellifont, 1142). Briton and Irishman preferred the square finish to their churches.

Eastwards of the ambulatory there are in the crypt three chapel-like extensions, the central wider and longer than those which flank it. Whether they ever were chapels with altars separately dedicated is not certain; they are not mentioned in the records. It is also uncertain whether the chapels above them were built. They also do not appear in record. The central one occupies the usual place for a Lady Chapel but that at Christ Church is a much larger building lying to the north-east. It is tempting to correlate these three chapels with the three mentioned in the 1172 reference in the Black Book (as, incidentally, I did in my talk) but the *capellae* of that reference must be the transepts. All that can be said of the three eastern chapels is that they were intended to be built; it is not likely that the crypt chapels would have been built in their precise form unless with the object of supporting chapels of similar plan at the higher level.

The architecture of the transept is in the style of the "Transition" from Norman Romanesque (entirely round arched) to the full Gothic with its pointed arches. Moreover, the stock ornament motive of the northern Romanesque, the zig-zag or chevron, is also present as well as the square, boldly-moulded abaci (abacus: the member forming the top of a capital) above capitals derived, at many removes, from the classic Corinthian of Roman architecture. The best examples of these capitals are to be seen in the arches of the triforium (the middle, dark, storey) but lower down are deeper capitals with both foliage and bird and animal sculptures. In the triforium round arches embrace pairs of narrower arches of pointed form but the clearstorey windows and those in the gable (some are restorations) are round-topped. As in all Norman work the walls are very thick. They are built in what is called uncoursed rubble, the stone being of local origin. But the wrought and carved stonework around the openings is very finely executed in freestone—possibly an oolite from Somersetshire as in the later work—the work of skilled masons and sculptors brought from the homeland of Strongbow and his company in the west of England. It is entirely different in design and execution from any native Irish

(Continued on Page 19)

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work, contemporary or earlier. In character it bears a resemblance to that in the cathedrals of St. David's and Llandaff.

The archways leading into the choir aisle are spanned by arches which are pointed, though not acutely, the form characteristic of the Transition. Two similar arches to the aisles, at the sides of the choir, are also original. The rest of the three-sided choir-end is part of the restoration of 1872-8, certainly correct in plan and general form but—of necessity—different in matters of detail from the long-vanished original.

The buildings begun in about 1172 must have taken some years, perhaps a score, to complete. In its transept arms were the altars already mentioned: to St. Edmund, King and Martyr, in the north arm—to St. Mary the White and St. Lo in the south. The site of the Mary altar must have been below the later niche in the pier between the choir aisle archway and the small chapel to the south-east. This, the only transept chapel (there were often two or three such) was presumably that of St. Lo. It is much restored from its relatively modern use as an entrance to the church. It may also be noted here that the round-arched doorway in the south wall was moved to this position in 1831 from its original place, directly opposite, in the north wall of the north transept.

The next important date in the building-history is 1181. In that year, we are told, John Comyn, the first Englishman to hold the archiepiscopal see, "partly repaired and partly enlarged the choir". This was the first change in the general building scheme and incidentally, a departure from it. Here a digression must be made to speak of the "Long Choir" built in the XIVth century, for many years the only part of the building used for Divine service, much altered during the centuries, decrepit and finally removed in 1872-8. It was a curious building in several respects. Firstly it diverged rather strongly northwards from the east-west axis of the rest of the cathedral; secondly, this divergence was not regular; there was a pronounced northerly bend about halfway in the length of the building. This bend almost certainly marked the eastern limit of Comyn's enlarged choir. When, in 1358, the full extension was made, Comyn's choir was absorbed.

He died in 1212. Possibly he began the building of the nave but of this we cannot be certain; no vestige of moulding or sculpture remains from his choir to be compared with the details of the nave. These are advanced in style and make the richest piece of architecture ever to be raised in Ireland, indeed hardly to be rivalled in elaboration and beauty of effect anywhere else. Like the transept of earlier date it is the work of masons from the west of England, of the school of Glastonbury and Wells. Even the stone used is an oolitic limestone, probably also from Somersetshire. That it came from Caen, in Normandy, is, I firmly believe, a myth. In any case Caen stone is also an oolite of the same geological formation and in appearance easily to be mistaken for the English stone.

Though the masons were English and might have been expected to repeat in Dublin a near copy of some building familiar to them in their own land, the result was otherwise. They produced in Christ Church a structure of much originality and in at least two respects unique. Before considering these and the architecture as a whole the question as to how much of the nave is original and how much restored must be answered. The answer can be brief. Only the upper storeys of the north wall, with the archivolts of the arcade, and the north aisle wall and its windows are original, unchanged works of the XIIIth century; the west wall, the south wall and the south aisle are all restorations. So, also, is the vaulting. The pillars of the north arcade are faithful copies of the originals still standing in 1872 but then leaning perilously to the north. They are now rebuilt upright and the north wall has been adequately buttressed. The restoration of the pillars is very exact except that the bands on the shafts at mid-height, which were originally only to be seen on three pillars have been repeated on all of them.

The arches of the arcade are made up of a rich assemblage of rolls—some of them filleted—in the best English XIIIth century style. Above them is a level string-course, the sill, as it were, of the triforium and clearstorey. The openings of each are triple and are united in a unique vertical composition bounded by slender marble shafts rising through both storeys. Each small arcade is marble shafted and each central arch is foliated. Something similar is to be seen in the church of Pershore abbey, in Worcestershire, but there it lacks the arcade at the triforium level. In St. Patrick's cathedral triforium and clearstorey are also vertically grouped but the openings are double and single, not triple. The second unique feature is the plan of the pillars. Considerable in bulk and relatively low in height they conform to the west English norm but the plan is peculiar to Christ Church. Each has eight shafts attached to a round core. Two shafts rise to the vaultings of the aisle and nave; three face west and three to the east, corresponding to the arch orders over. There are on each shaft three fillets (narrow projecting members) and, alternating with the shafts, are pairs of small round mouldings—rolls—each with a fillet and well under-cut to give a pronounced shadow. The rich foliage sculpture of the capitals (very much of the school of Wells) the light and shade of roll, hollow and fillet in the arches, the elaborate shafting of the pillars all combine to produce an effect which is sumptuous but, withal, architectonic. It would seem as if the builders, unable to attain to the grand dimensions of St. Patrick's were determined to surpass it in elaboration and richness of detail.

The south wall and arcade is entirely new and conforms with that opposite. It takes the place of a very plain, nondescript structure built after the fall of the vaulting and the south walls of both nave and aisle, together with the west wall, in 1562. The design of the west wall is entirely new.

That this splendid nave, having been carried forward under archbishop Henry of London (ob 1228), was completed in the time of archbishop Luke (ob. 1255), is certain since it is on record that in 1234 permission was given to divert a lane to give room to build the western bay of the nave. The architectural details of this latest bay are somewhat more severe than those of the other five; the influence of the rival cathedral building is evident.

The massive character of the four piers of the crossing, and of those below them in the crypt, are evidence of the existence of a central tower from the first. Central towers are of rare occurrence in Irish cathedrals; at Kildare, Killaloe, Kilkenny and perhaps the original church at Ferns are the only XIIIth century examples. A fire in 1283 destroyed the "steeple" as well as the chapter house and dormitory, and in 1316 the "steeple" was blown down. Surely both these statements must have reference to the upper parts of the tower only—any greater disaster would have shattered the lower parts of the supporting piers. But in 1588 the tower was taken down (again we may doubt complete demolition) to be rebuilt in 1608, in a very plain style with rather low arches. In the restoration the great piers were remodelled and embellished with black marble shafts. While the older arches were still in position new arches, at a higher level, were inserted in the walls. This was a bold and difficult engineering operation.

So much for the nave and tower; there are still some points to make. The claustral buildings lay to the south of the nave and are represented now only by the lower parts of the walls of the chapter house, once a vaulted apartment in the same style as the nave. Another evidence of the cloister is the

(Continued on Page 21)

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doorway in the south-east part of the south aisle wall. This now leads to the crypt; originally it was the processional door to the cloister walk. The crypt is noteworthy in being the only one of its age (XIIth century for the eastern section, early XIIIth for the rest) in Britain or Ireland extending under the whole—or nearly the whole—of the church. Its construction is massive and very strong, lacking in decorative detail except for the chamfering of the piers under the nave.

Restoration is much more thorough in the exterior faces of the walls. They are almost wholly modern. The most peculiar features are the tall, low-relief gables to the side windows in the clearstorey triplet lights. For these the restorer found evidence.

It has been fashionable to decry and criticize the work of George Edmund Street, the architect for the restoration. He is blamed for demolishing the Long Choir and for the hard, new quality of the architectural detailing. As to the first complaint it should be remembered that he was a man of his time—a time when restoration meant rebuilding rather than conservation—and that the choir was a rather decrepit structure, too often altered and for years ill-treated; ugly and crooked. To the second charge it is easier to reply: the details of Christ Church in their pristine, unworn and unweathered state were probably just as hard and new looking to the eye. Street was a great and concientious architect and gave us a building the beauty of which grows on us day by day, a small masterpiece, an enduring monument to the generous patron, Mr. Henry Roe, who made its restoration possible.

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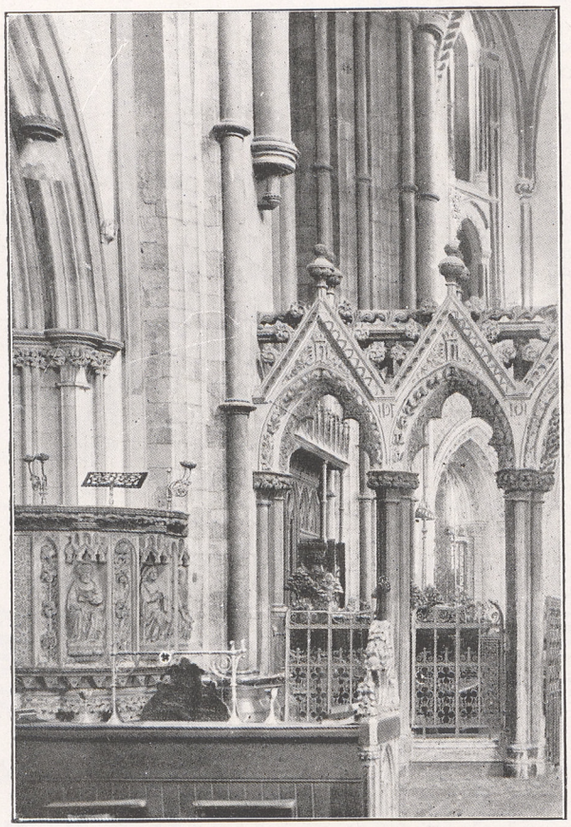

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USSHER COMMEMORATION SERMON.

PREACHED ON SECOND SUNDAY IN LENT 1956, IN THE CATHEDRAL BY

THE REVEREND T. J. JOHNSTON, B.LITT., RECTOR OF RAHENY.

It is appropriate that James Ussher should be commemorated in this Cathedral, for, apart from the fact that he once held the office of preacher here, he was a citizen of Dublin, a member of a family settled in this city long before his time and long after it.

The name of Ussher's Island dates from the 16th century and that of Ussher's Quay from the early 18th century, and both are derived from the family house of the Usshers at the Bridge Foot, in other words, at the Liffey end of Bridgefoot Street.

But James Ussher was born very close to this Cathedral, in the parish of St. Nicholas Within, on January 4th, 1581, according to our modern style of reckoning, 1580 according to the old style. His birthplace has been identified, in an article which appeared in the "Irish Builder" for May 1889, as No. 57 High Street, right opposite the Synod Hall. There is no doubt about this identification which was made with the help of entries in the "Patent Rolls" of King James I.

The Corporation should be asked to put a plaque in memory of Ussher on whatever building may be erected on the site which is now being cleared. For Ussher brought much honour to this city as a place of learning; he received his entire education here, and he lived in Dublin for the first forty years of his life. One of the first to enter Dublin University, he founded for her the world-renowned library of Trinity College, to which the citizens of Dublin have access and where they show to strangers the Book of Kells and other famous books preserved in Ussher's own library which is now included in it.

Though for many years an exile from Ireland in the last part of his life, Archbishop Ussher thought much of the welfare of his University, and the interests of her library were often in his mind. There is a rather touching letter written by the Archbishop to the German Astronomer, Johann Hevelius of Danzig, in 1650. Writing from London, where he was then living in reduced circumstances, he says: "Having been among her first admitted children and now of that band being left her only surviving son, I have considered it to be my duty to the University of Dublin, which is now almost at the point of death among the tumults of war, to convey to you the most grateful thanks that I can express on the part of my dearest mother for the very splendid gift of your 'Description of the Moon' to her library."

James Ussher can be looked at from a number of different angles or view points. One man will see him as a great collector of books and manuscripts, the founder of a great library, the preserver of many manuscripts which are invaluable from the point of view of scholarship.

Another will see him as an eminent ecclesiastical historian, a man who has collected and analysed information which scholars of the past three centuries have been privileged to use and from which they have gained great assistance. Ussher laboured and other men entered into his labours.

Another man will see him as a master of textual criticism—an authority on Biblical MSS., particularly of the Old Testament, mighty in the scriptures.

Another will regard him as a man with a colossal knowledge of the writings of the Christian Fathers—indeed during eighteen years of his life he claimed to have read everything they wrote and he used the knowledge which they gave him in several important works. Here, too, the textual critic admires the acute scholarship and the wide reading which enabled him to establish the true text of the epistles of St. Ignatius of Antioch, letters of great importance from their early date and their position as witness to Church order fifty years after the Acts of the Apostles had been written.

USSHER'S CHRONOLOGY

In one field in which he aspired to shine, or at any rate to make a permanent contribution to learning, Ussher has been the subject of ridicule. This is in Biblical chronology. "Ussher" people will say "he's the man who put the dates in the Authorized Version of the Bible and thought that the world was created in the year 4004 B.C." Some modern writers who know nothing of the man and of his great works, have dismissed Ussher as a kind of a fool, an outrageously stupid person, because of this. Shaw and H. G. Wells and a host of lesser people have commented on these dates and sneered at Ussher because he knew nothing of the age of the earth as modern science has made it known to us. This attitude is an unworthy one. I may paraphrase a passage from John Mitchel who, while sailing on a convict ship to Tasmania, relieved his feelings by writing some criticisms of Macaulay's Essays "This age should not take such pride in its knowledge or sneer at the wisdom of its ancestors or their want of knowing what anyone can know now by looking up an encyclopaedia or opening an elementary book on geography". "Such a tendency indicates" says Mitchel "not higher wisdom but deeper stupidity".

Ussher used Hebrew chronology and compared it with Roman, Greek, Egyptian, Macedonian, and Asiatic systems of reckoning time and years. He went to immense labour in this matter, for chronology was a subject which interested him profoundly, and he was still working at it when death overtook him in the 76th year of his age.

It is interesting to find that his labours in this field were not without considerable success. The late Dr. Stanley Cook, one of the editors of the "Cambridge Ancient History", bears witness to this. "The fixed dates of the Old Testament are even now" he says "very few". One important date is the capture of Jerusalem by Nebuchadnezzar in 586 B.C. Ussher's calculation for this was nearly exact, being only two years out. For the accession of David as King of Israel, a less certainly determined date, Ussher is now believed to have been only 50 years too early. Dr. Cook has given us Ussher's principal dates in the "Cambridge Ancient History" and compared them with those determined by modern archaeologists and there is no reason to be ashamed of them in the light of modern research. They were determined within the range of 6,000 years, in harmony with the belief that the world was to last that time—2,000 years before the Law, 2,000 years under it, and 2,000 under the Messiah. In subordinating these numbers to a definite conception of world history Ussher followed the footsteps of earlier speculators, but within the prescribed limits his work is not lightly to be thought of or dismissed as a failure.

CONTROVERSY WITH THE CHURCH OF ROME

Ussher first made himself known as a expert controversialist contending with the claims of the Church of Rome. As a mere boy he had been selected to debate with a Jesuit in Dublin Castle. He had family reasons, indeed, for making himself familiar with this field, for many of his relatives were Roman Catholic and his own mother became one before she died. But there was no hesitation about Ussher'se attitude on this matter. He was prepared to answer the Jesuits from Holy Scripture, but, if they preferred it, he was equally prepared to face them in the field of history

(Continued on Page 31)

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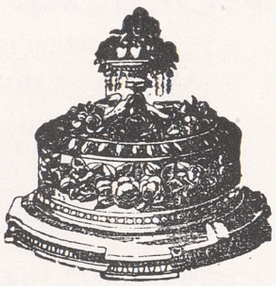

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and in that of the writings of the Fathers. "If you want the Fathers" Ussher would say, "well I'm your man". In his work entitled "Answer to a Challenge made by a Jesuit in Ireland" he tabulates over 360 authorities, including individual writers, liturgies, councils, and treatises. "He treads his way" says Archdeacon T. C. Hammond, "through this mass of perplexing and conflicting evidence with the easy grace that only comes from long familiarity". It is hard indeed to see how the Creed of Pope Pius IV can speak of "the unanimous consent of the Fathers" in face of so many different views on some important subjects. Ussher in his "Historia Dogmatica" covers ground which in recent years has been thoroughly explored once again by the celebrated Professor Adolf Harnack of Berlin in his "History of Dogma". Part of it is more shortly analysed by Harnack in a book entitled "Bible Reading in the Early Church". The object of the latter work was the same as that of Ussher—(1) to show that the Fathers either encouraged all members of the laity to read the Bible for themselves or did not put any bar upon their doing it: (2) to show the supremacy which the Bible had in the eyes of the Fathers over all traditions and opinions. In other words, all dogma must be directly based on Holy Scripture. The same subject was dealt with by B. W. Mathias, the prominent evangelical leader in Dublin at the beginning of the last century, and Mathias quoted extensively from Ussher's works. Ussher, in fact, did very valuable work, not only by answering Roman controversialists but also by impressing on the evangelicals of the Church of Ireland the continuity of their Church with that of the Church in former ages, and particularly with the Celtic Church, and so giving them a sense of Church history. We are told that he often used to dwell on some words of Cicero—"Not to know what happened before you were born is always to be a child".

In his day he often put the question to himself and to others—"Is the faith of the Papacy the faith of Cardinal Newman would call development, Ussher, like the early Church"? In matters of dogma what Dr. Salmon, was not afraid to call deterioration and was ready to call in proof.

Though often guilty of intolerant language and intolerant assumptions, he did not find it in his heart to be really or consistently intolerant towards people. He lived in an intolerant age, but many friendly contacts with those who differed from him in religion (and religion was literally a life and death matter at the time of the Thirty Years War) are recorded. One of these was his friendship with the Irish Jesuit scholar, Stephen White. White co-operated with Ussher in researches into the life of St. Columba. He lent the Archbishop his copy of the manuscript of St. Adamnan's "Life of St. Columba" which he had studied in Germany, a singular act of confidence and faith which the Archbishop repaid by acts of friendship and hospitality which the Jesuit acknowledged to his co-religionists. He corresponded with David Rothe, Roman Catholic Bishop of Ossory, and the two men helped each other in matters of scholarship. These are but two examples of Ussher's contacts with such men. His family physician was a man called Arthur, a Roman Catholic doctor who was a native of Limerick. Ussher apparently had some kind of a nervous break-down when living at Drogheda. He put himself in Dr. Arthur's hands. The doctor said that he could cure him if he retired with him for some months to Lambay Island where the Archbishop's relatives had then a residence. The treatment there was entirely successful and Dr. Arthur gained great credit for it. The Archbishop and his medical adviser then sailed from Lambay into the Liffey and were received with great honour by the citizens of Dublin who were delighted to hear that the Lord Primate had been restored to his health. Ussher paid the Doctor £51 as a fee—an exceptionally large amount for those days.

USSHER'S FAME AS A CHURCH HISTORIAN

The work which established Ussher as a scholar of international fame was his "Antiquities of the British Churches". This is an extensive account of the early Churches of the British Isles written in Latin. Within a short time of its publication in 1639 this work became known in most centres of European learning. The scholastic world rang with the name of Ussher and many letters and compliments reached him at his home in Drogheda and long after he had left it. Cardinal Richelieu, chief minister and dictator of the kingdom of France, was delighted with the book and sent Ussher a gold medal and an offer of a home in France with full rights to exercise his religion there if he cared to accept. The Archbishop replied in a suitable manner and sent the Cardinal a present of a brace of greyhounds, Irish greyhounds being then, as now, particularly prized. Ussher, indeed, seems to have had much contact with France and Holland; but he had correspondents in many other countries as well, and agents paid by him were engaged in collecting what MSS. they could obtain for him throughout the Turkish Empire—in the oldest centres of Christendom.

The last two chapters of Ussher's great work deal with Irish ecclesiastical history and have proved to be of immense importance to later scholars. Here we come on the information which he collected for a life of St. Patrick, a most complicated field because of the many lives which existed in manuscript and because of the little that was known about their reliability. I have only time now to quote some words of Dr. L. Bieler, the distinguished Austrian scholar, who has made his home among us and who is an eminent authority in this field. He says "In 1639 James Ussher published in Chapter XVII of his "Antiquities of the British Churches" the first truly critical account of St. Patrick's life, his mission and the beginning of Irish Christianity. It was to remain the only one for the greater part of 200 years. Ussher was the first scholar to consult the Patrician documents in the "Book of Armagh" and for nearly 250 years the seventh century memoirs of St. Patrick, written by Muirchu and Tirechán were known to scholars only from the quotations in Usher's Antiquities. He read his sources with a critical eye, weighing evidence against evidence, and his judgment was on the whole well balanced. He went as far as the historical methods of his time would allow, and a number of his conclusions and identifications still hold good."

Ussher's work was used effectively by Father John Colgan, an Irish priest who worked in the Library of Louvain. A man who was a distinguished pupil of Ussher in Dublin was Sir James Ware, who learned much from the master and who first printed St. Patrick's Confession and Epistle. But no real advance on Ussher was made until the publication of Dr. J. H. Todd's work on St. Patrick in 1864. Since then a good deal more has been done—indeed, when we think of those who have contributed to knowledge of Ireland's patron saint, Trinity College has done more than her share. Ussher, Ware, Todd, Whitley Stokes, Reeves, Olden, Gwynn, Bury, and Newport White are all honoured names from the University of which Ussher was the first great scholar, and all who have come after Ussher have acknowledged the soundness of his work.

Ussher found no difficulty in believing that St. Patrick was sent here by Pope Celestine, as is stated in so many of the lives of the saint. It was Dr. Todd who first took the opposite view which has since won the approval of most scholars who have examined the question and who have weighed the evidence of St. Patrick's writings and the earlier accounts of his life against the later lives. Among these is Dr. Bieler who is at present a lecturer in University College, Dublin.

(Continued on Page 33)

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Ussher Sermon—Continued.

Some words of Ussher on this matter are well known—"As it is most likely that St. Patrick had a special regard unto the Church of Rome from whence he was sent for the conversion of this island; so, if I myself had lived in his days, for the resolution of a doubtful question I should as willingly have listened to the judgment of the Church of Rome, as to the determination of any church in the whole world; so reverend an estimation have I of the integrity of that Church, as it stood in those days. But that St. Patrick was of opinion that the Church of Rome was sure ever afterwards to continue in that good estate, and that there was a perpetual privilege annexed unto that see, that it should never err in judgment, or that the Pope's sentences were always to be held as infallible oracles, that will I never believe; sure I am, that my countrymen after him were of a far other belief, who were so far from submitting themselves in this sort to whatsoever should proceed from the see of Rome, that they oftentimes stood out against it, when they had little cause so to do."

USSHER AND IRISH SCHOLARSHIP

Ussher was of an old family of the English Pale, English speaking, and passionately loyal to the English Crown. But he, in the pasage just quoted, equates himself with the native Irish of the Celtic Church. All Irishmen were his countrymen. It is uncertain to what extent he had mastered the Irish language, but he discourses on the meanings of certain Irish words, he used Irish letters and type for them, and he quotes extensively from the "Annals of Ulster" and the "Annals of Innisfallen", as though the original language was perfectly familiar to him. He knew of the celebrated work known as the "Annals of the Four Masters" which was being written in his time, and if he did not personally know any of the four writers of it, he knew their friend Connal McGeoghegan, an Irish scholar from Westmeath with whom he used to correspond. It is curious that though he was interested in these Irish historical works and valued them, he seems to have opposed the work of translating the Scriptures into Irish. Indeed, his opposition to Bishop Bedell in this matter does him no credit, and shows an extraordinarily blind side to a man who was generally so helpful and accommodating towards anyone engaged on Biblical translations in any language. He mastered a great many languages himself, including Arabic and Syriac, and shortly before he died he told John Evelyn that there was no more satisfying secular study than that of philology which he strongly advised him to take up.

THE TRIALS OF USSHER'S LAST YEARS

The last part of Archbishop Ussher's life was beset by many serious trials and difficulties. His attachment to King Charles I brought him to reside in Oxford for several years during the Civil War and his preaching there was very acceptable to members of the King's party who flocked to hear him. When the Royalists were driven from Oxford, Ussher became for a time a homeless wanderer, dependent on the charity of others. On one occasion he was robbed of the few possessions he was able to carry with him and lost some precious MSS. which were deliberately destroyed by Welsh marauders.

During the Commonwealth he saw the Churches of the Anglican Communion reduced to the level of despised and persecuted sects whose public worship was declared illegal, whose Prayer Book was banned by Government order, and whose bishops and clergymen could exercise their ministry only in secret. Oliver Cromwell, indeed, impressed by the Archbishop's great learning, by his sanctity of behaviour, and by a genuine respect for his personality, tried, not very successfully, to befriend and to patronize him. He was allowed to hold the office of preacher to the Benchers and law students of Lincoln's Inn, but no other public exercise of ministerial office was left to him in his old age, and he died before the clouds which darkened his Church's day had shown any sign of lifting. Yet in the face of much discouragement his faith and indomitable spirit held firm. Like the woman of Canaan he accepted gladly the crumbs which God allowed him at that time, and found grace to help and encourage others who were in need of being uplifted.

John Evelyn in his diary says, under March 29th, 1652 "I heard that excellent prelate, the primate of Ireland, Jacobus Ussher, preach in Lincoln's Inn on Hebrews IV. 16, encouraging of penitent sinners.

A sermon by Ussher on this text "Let us, therefore, come boldly unto the throne of Grace that we may obtain mercy and find grace to help in time of need" is printed in a little volume in my possession. The time of its preaching was certainly a time of need in the Churches of England and Ireland, and Ussher met it with the faith, the courage, and the resignation of a great and good man.

THE END.

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HAPPENINGS AT CHRIST CHURCH

THE year 1955 has brought its measure of changes in the long-drawn story of our ancient Cathedral. We record some of the more notable happenings in the course of recent months. Much restoration work has been undertaken on the exterion of the North Transept. There the soft Caen stonework has greatly deteriorated and left the facade in a shocking state. The work is still in hands and is likely to cost some £1,000. Towards this sum the R.C.B. has contributed £700 from its Fabric fund and the "Friends of Christ Church" £100. When this work is finished the whole of the exterior of the Cathedral except the Baptistery and two Rose windows in the Chapter House will have been restored. As the exterior of the Baptistery was renewed some 50 years ago a further restoration is not at present needed.

THE NEW CIVIC BUILDINGS

The proposal that new Civic Buildings should be erected on the ground between the Cathedral and Wood Quay caused some anxiety to the members of the Chapter. They asked the Dublin Corporation to receive a Deputation in order that the proposal might be discussed. The appropriate Committee of the Corporation received the Deputation in a friendly way, when the Dean expressed the mind of the Chapter, who were principally concerned lest the view of the Cathedral from the Quays and the North city would be obscured by the erection of the proposed building. It was arranged that the City Engineer would consult further with the Dean on the subject. As a result of these consultations it was agreed that the buildings erected on this site would be reduced in height in one section by one story and in another by two stories. The Chapter agreed to the proposal and expressed gratitude to the Lord Mayor and Members of the Corporation for their readiness to meet their views.

EXHIBITION OF CHURCH PLATE

A notable feature in the year's record was the Exhibition of Church Plate, which was held in the Chapter House on An Tostal Week in May. The Plate consisted mostly of 17th Century Church Plate sent for the Exhibition by Parishes in the Diocese of Dublin. The Exhibits were greatly admired by many who visited the Exhibition. Among the exhibits were the Cathedral's magnificent Gold Plate including the Royal Plate presented by King William III, and another beautiful set which has been purchased in London in the 18th Century. The latter set is in use in the Cathedral most of the year—the Royal Plate being reserved for festivals. The Exhibition was organised by Canon McPhail and Mr. R. R. B. Jobson to whom the chapter expressed their gratitude for carrying out the project so successfully. We are grateful also to our Treasurer, the Rev. A. W. F. Orr for the trouble he has taken in compiling an accurate list of the Cathedral Plate.

The Members of the Cathedral Board made a presentation to the Dean to celebrate his 90th birthday and his 64 years in Holy Orders. It consisted of a beautiful set of Table Plaques with pictures of old Dublin and N. Wales. The Dean was surprised and much touched.

THE FRIENDS OF CHRIST CHURCH

The work of the Friends has been well maintained during 1955. Their anniversary was celebrated on Ascension Day when the address was given by the Dean of Ossory. After the Annual Meeting, the Friends were entertained at tea by the Ladies of the Executive Committee. On June 25th an interesting excursion took such Friends as could come to Tara and Kells. The Hill of Tara was explored and the Church visited. At Kells the Friends spent some time among the ruins of great monastic buildings and of the Castle, famous in those days when Kells was for a short time the Capital of the English Pale. At the Church, which has become the Cathedral of Meath, the Friends received a welcome from the Archdeacon of Meath, who kindly related some of its history.

For 1956 it is proposed that the anniversary be celebrated on Tuesday, May 8th, when the Dean of Chester is to give an address on "Chester's ancient Cathedral".

The Friends made grants to defray the interest on the loan from R.C.B. to cover the cost of the storage heaters and to purchase cassocks for the choristers.

The Board has decided to increase the present heating installation by having eight additional storage heaters set up in the Naves. An advantage of these heaters is that they can be used for heating the Cathedral on week days as well as on Sundays. The heat thus made available is not only of use for visitors, and those attending week day services, but also being continuous is valuable for preserving the fabric of the Cathedral.

THE CATHEDRAL SCHOOL

The Cathedral Grammer School makes good progress under the fostering care of the Headmaster and his assistants. The school still showed a record number attending the school during 1955. Professor Standford, F.T.C.D., came to distribute the prizes on Prize Day. The school has been strengthened by the addition of the Rev. B. W. N. Walsh who since his appointment as Clerical Vicar has been giving valuable assistance in teaching Irish and Mathematics. He is also fostering the Wynchester Society of past boys. Other appointments include Mr. A. McKiernan F.T.C.D., Mus.B., as organist, Mr. J. Dawson, as assistant organist, the Rev. Canon Bently for the week day choir and Messrs. H. Stephen and E. Ewing for the Sunday choir.

In the course of the year a number of the Cathedral services were associated with special occasions and commemorations. Among these were the Cathedral restoration services, and the Parents service, at both of which the preacher was the Lord Bishop of Limerick, and the Harvest Service the preacher being Canon Breen. A special service was held in July in connection with the Irish Medical Association. At the Boys and Girls service the preacher was the Rev. W. J. Burrowes, M.A., and at the Safety First service the address was given by Mr. G. B. Gray, the President of the Association. The opening service of the Youth Conference was held in the Cathedral as also that for the Irish Evanston. On Citizenship Sunday the service at 11.30 was broadcast when the preacher was the Dean of Ossory. The Diocesan Missionary Intercession service was held on S. Andrews Day when the Rev. A. J. Lee described his experiences in Malaya. The year concluded with a valuable address by Dr. H. G. Leask, M.R.I.A., on the architecture of our Cathedral which is printed in this issue of this Year Book. The opening services of the General Synod, the Diocesan Synods and the Meath Synod took place in the Cathedral.

The fixtures for 1956 include commemoration services for the centenaries of Archbishop James Ussher and Archibishop Cranmer, services associated with the Knight Templar, The jubilee of Missions to Seamen, St. John Ambulance, the Mother's Union, the Moral Welfare Society, the Harvest Festival, which is to be on Sept. 30th, and the broadcast Citizenship services on November 18th.

There have been changes in the personnel of the Cathedral Chapter. Owing to his resignation we have lost the help that Chancellor C. S. Collins so readily gave us as a member of the Cathedral Chapter and Board. We also have to record with regret the resignation of Canon Norman Roberts, who was always ready to help his Cathedral. In their stead the Rev. J. H. Alcock, B.D., was installed as Chancellor, and the Rev. A. W. F. Orr, B.D., as Treasurer. The death of Mr. Noel Panter was a severe blow. His wise counsel and deeply spiritual outlook were valuable assets to the Cathedral Board and

(Continued on Page 37)

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Cathedral Board and the life of the Cathedral. He has bequeathed a legacy of £100 to the Cathedral. We also mourn the passing of Mr. H. C. Tisdall, an old member of the Cathedral Board and a representative of it on the Glendalough Synod, Mr. C. H. Darley, Mrs. Hemptill, Mrs. Manders, and Mrs. Tomlinson, all of whom gave their thought and gifts wholeheartedly to us in our work.

We record new appointments to the Chapter and the Board. The Rev. R. J. Kerr, Rector of S. George's takes his place as 11th Canon, and our old friend the Rev. Robert J. Ross has become 12th Canon. With them we also welcome three new members of the Cathedral Board, Treasurer Rev. A. W. Orr, Miss Lilian Duncan and Mr. Thomas Jackson. The ranks of our Hon. Clerical Vicars have been depleted by the resignations of Rev. G. D. Hobson, and Rev. W. J. Moynan—who gave much service to the Cathedral. The Rev. W. T. Tuckey and Rev. E. Tobias have been admitted to the vacancies.

Chairs in memory of Mrs. Manders and Mrs. Prior Wandesford were presented to the Mothers' Union Chapel and set apart for use at Divine Service there.

The Cathedral has been seen by many visitors in the course of the year, who have expressed their great appreciation of its beauty, its appointments, its order and its Treasures. Several associations have brought their members to see it. Among those were the Old Dublin Society and the International Astronomical Society. The Dean will gladly arrange to have parties or single visitors conducted around the Cathedral.

In conclusion we record our thanks to God for what He has enabled His servants to accomplish, and pray that He will pardon their short comings.

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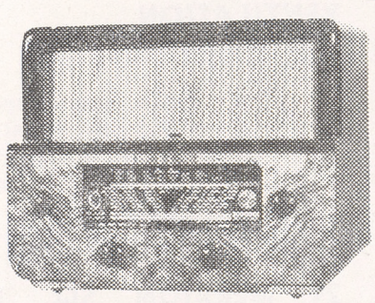

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1953 CALENDAR	OFFICIAL POSITION	PREACHERS, 11 a.m.	COLLECTIONS AND AFTERNOON SERVICES
JANUARY			
1—1st Sunday after Christmas	Chaplain, Hartford College, Oxford	Rev. R. Standish Hinde	3.30—Rev. Kenneth Slack, M.A.
8—1st Sunday after Epiphany	Vicar of Doncaster	Rev. Canon Herklots	3.30—Canon Herklots
15—2nd Sunday after Epiphany	12th Canon	Rev. R. J. Ross, B.D.	
22—3rd Sunday after Epiphany	The Precentor	Rev. E. L. B. Barker, M.A.	Collection for D.U. Missions
29—Septuagesima Sunday	The Chancellor	Rev. J. H. Alcock, B.D.	
FEBRUARY			
5—Sexagesima Sunday	4th Canon	Rev. E. F. B. Moore, Ph.D.	
12—Quinquagesima Sunday	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	
19—1st Sunday in Lent	11th Canon	Rev. R. J. Kerr, M.A.	3.30—Rev. A. T. McNutt Collection for C.I. Temperance Society
26—2nd Sunday in Lent	The Treasurer	Rev. A. W. F. Orr, B.D.	3.30—Rev. T. J. Johnston, M.A. Archbishop Ussher Commemoration
MARCH			
4—3rd Sunday in Lent	The Chancellor	Rev. J. H. Alcock, B.D.	3.30—Rev. T. F. Blennerhasset, B.D.
11—4th Sunday in Lent	Prebendery of St. John's	Rev. F. W. Tamplin, M.A.	3.30—Rev. T. H. Kennedy, M.A.
18—Passion Sunday	6th Canon	Rev. N. H. F. Waring, M.A.	3.30—Rev. E. Maycock, M.A.
25—Palm Sunday	Rector of Clontarf—ORDINATION	Rev. J. B. Neligan, B.A.	3.30—Rev. H. J. Armstrong, B.D.
30—Good Friday	Headmaster of the Grammar School	Rev. F. W. Rodgers, M.A.	3.30—Rev. C. A. Williams, M.A. Collection for Missions to Jews
APRIL			
1—Easter Day	The Lord Archbishop of Dublin	Most Rev. A. W. Barton, D.D.	3.30—C. of I. Table Tennis League
8—Low Sunday	4th Canon		Service Rev. F. R. Alexander, B.D.
		Rev. E. F. B. Moore, Ph.D.	
15—2nd Sunday after Easter	Prebendary of St. Michan's	Rev. H. St. C. Jennings, M.A.	3.30—Rev. Canon N. D. Emerson, ph.D. (Coll. for Diocesan Education) Archbishop Cranmer Commemoration
22—3rd Sunday after Easter	The Archdeacon of Dublin	Ven J. Tobias, B.D.	3.30—Rev. Bernard Flint, M.A.
29—4th Sunday after Easter	Prebendary of St. Michael's	Rev. H. M. Harriss, M.A.	3.30—Family Service (Moral Welfare) Rev. F. W. Day, M.A.
MAY			
6—Restoration Commemoration Sunday.	The Dean of Chester	Very Rev. M. McC. Gibbs, M.A.	3.30—The Dean of Chester
8——3 o'c Friends Anniversary	The Dean of Chester	Very Rev. M. McC. Gibbs, M.A.	Collection for the Fabric Repair Fund
10—Ascension Day			
13—Sunday after Ascension	The Precentor	Rev. E. L. B. Barker, M.A.	3.30—Rev. Canon Harman
20—Whit Sunday	9th Canon	Rev. G. S. McPhail, B.D.	
27—Trinity Sunday	8th Canon	Rev. J. B. S. McGinley, M.A.	Patronal Festival
JUNE			
3—1st Sunday after Trinity	The Treasurer	Rev. A. W. F. Orr, B.D.	Collection for Diocesan Education
10—2nd Sunday after Trinity	The Archdeacon of Glendalough	Ven. J. L. Robinson, M.A.	3.30—Festival of Knights Templer The Lord Bishop of Meath
17—3rd Sunday after Trinity	7th Canon	Rev. W. H. Coulter, M.A.	3.30—Bishop of Kilmore, D.D. Missions to Seamen Centenary
24—4th Sunday after Trinity	Prebendary of St. Michan's	Rev. H. St. C. Jennings, M.A.	3.30—St. John's Ambulance Brigade

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1956 CALENDAR	OFFICIAL POSITION	PREACHERS, 11 a.m.	COLLECTIONS AND AFTERNOON SERVICES
JULY			
1—5th Sunday after Trinity	ORDINATION—The Bishop of Connecticut	Right Rev. W. H. Grey, D.D.	
8—6th Sunday after Trinity	5th Canon	Rev. E. W. Greening, B.D.	
15—7th Sunday after Trinity	6th Canon	Rev. N. H. F. Waring, M.A.	
22—8th Sunday after Trinity	C.M.S. Missionary in Kenya	Dr. J. Thompson (Kenya)	3.30—Dr. J. Thompson
29—9th Sunday after Trinity	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	Collection for C.M.S.
AUGUST			
5—10th Sunday after Trinity	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	
12—11th Sunday after Trinity	8th Canon	Rev. J. B. S. McGinley, M.A.	
19—12th Sunday after Trinity			Collection for Poor Parishes
26—13th Sunday after Trinity			
SEPTEMBER			
2—14th Sunday after Trinity	11th Canon	Rev. R. J. Kerr, M.A.	
9—15th Sunday after Trinity	The Archdeacon of Glendalough	Ven. J. L. Robinson, M.A.	
16—16th Sunday after Trinity	The Chancellor	Rev. J. H. Alcock, B.D.	
23—17th Sunday after Trinity	The Archdeacon of Dublin	Ven. J. Tobias, B.D.	
30—18th Sunday after Trinity (HARVEST FESTIVAL)	The Dean of Derry	Very Rev. L. R. Lawrenson, M.A.	Collection for the World's refugees
OCTOBER			
7—19th Sunday after Trinity	Prebendary of St. Michael's	Rev. H. M. Harriss, M.A.	
14—20th Sunday after Trinity	10th Canon	Rev. N. D. Emerson, Ph.D.	
21—21st Sunday after Trinity	The Treasurer	Rev. A. W. F. Orr, B.D.	
28—22nd Sunday after Trinity	The Precentor	Rev. E. L. B. Barker, M.A.	
NOVEMBER			
4—23rd Sunday after Trinity	Prebendary of St. John's	Rev. F. W. Tamplin, M.A.	
11—24th Sunday after Trinity (REMEMBRANCE DAY)			Collections for the Earl Haig Fund
18—25th Sunday after Trinity (CITIZENSHIP SUNDAY)	The Lord Bishop of Kilmore	Right Rev. C. J. Tyndall, D.D.	3.30—The Dean Collections for the Fabric Repair Fund
25—Sunday next before Advent	9th Canon	Rev. G. S. McPhail, B.D.	
DECEMBER			
2—Advent Sunday	12th Canon	Rev. R. J. Ross, B.D.	3.30—Rev. W. Gough P. Cooper, M.C., M.A.
9—2nd Sunday in Advent	7th Canon	Rev. W. H. Coulter, M.A.	Rev. S. G. Poyntz Collections for Hibernrian Bible Society
16—3rd Sunday in Advent	5th Canon	Rev. E. W. Greening, B.D.	3.30—Carols
23—4th Sunday in Advent	ORDINATION		3.30—9 Lessons and Carols. "An Unique Cathedral"
25—Christmas Day			
26—St. Stephen's Day	Lecture (12 noon) The Dean		
30—1st Sundady after Christmas	10th Canon	Rev. N. D. Emerson, Ph.D.	

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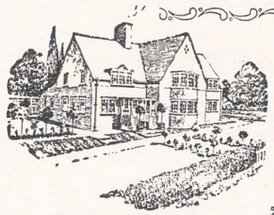

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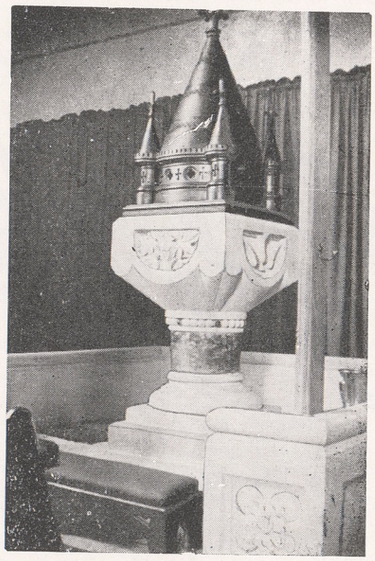

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